/176 cont./

well-meaning advice that I should pluck it out. The lashes removed so radically would not by any means grow scantily, as is proved by the magnificent lashes of the "docile" Indians. /Pl. XIV appears here./ /177/ Moreover, the grooming of the beard was by far the most neglected, and thus the custom of removing the hair probably did not start with it.

Regarding the pubic hair, which only the Suyá men did not remove, whereas their absolutely naked women did, one can expect the urban coarsely native natives to regard its presence as particularly ugly. Yet it is scarcely satisfactory to assume that it is only man's innate pleasure in a smooth skin which has prompted the unclothed native to carry on such energetic destructive warfare against all body hair. There is no lack of reasons why it often seems annoying. People say that even insects which are not eaten as lice are get into the beard, underarm, and pubic hair and mat it down, just as in our case bees in particular became entangled there; people remember the tubercles and blisters on perspiring skin, which are doubly sensitive in hair, the uncleanness caused by blood and dirt, the convenience of attack for underbrush as well as for the pugnacity of one's fellow men, and thus they find many situations in which the body hair of a naked person may cause more annoyance than pleasure. On the other hand, the pastime and enjoyment which plucking the hair and working over the bodies with small implements provide people in lazy hours must also be given their due. Finally, it is perhaps not entirely irrelevant that hair and feathers are regarded as a sort of plant growth. The word for hair and feathers among the Bakaïrí, and probably also in other languages, was originally the same as forest, and the concepts are basically related, regardless of whether the vegetative was taken from the corporeal, or vice versa. Hair and plants grow; they are also cleared away, at least the short weeds.

I should like to put foremost, however, a simple motive operating daily. Just as skin and hair belong together, I am thinking, in association with the custom of plucking, of a connection with the other custom of body painting, of cosmetics, which Joest maintains is older than bathing. For the painting of

[Text continues on p. 164]

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#171 826 If the eye is the most valuable of all human organs, these forest dwellers in quest of animals and fruits are dependent on it to the highest degree imaginable. Never have I heard an Indian complain and whimper as did the chief of the Yaulapiti bemoaning his blindness. Yet in treatment they do not necessarily develop [159] the insight that seems proper to us. Since tobacco smoke is the best medical remedy, a badly inflamed conjunctiva is blown full of smoke as forcefully as possible. Thus the idea that the lashes protect the eye is quite foreign to the Indians. They maintain that the lashes hinder the eye in seeing, especially if they want to peer sharply into the distance. That they are anxious to care for [159] [411] the precious organ according to the best of their knowledge is shown by the fact that the area around the eye of the boy who is to become a skilled archer is scratched bloody with the scarifier -- naturally because they believe in this "medicine" and not because [302] they want to harden him. In the case of the lashes in particular, the seemingly cruel plucking, since it is radical, is nevertheless a relatively mild procedure. To endure the cutting and shaving on the edge of the lid with fish teeth and shells would indeed be heroic.

#171 302 304 The skin. The skin is pierced to receive ornaments, it is painted with color, and it is scratched with spines or teeth. The two last methods have developed into artistic treatment, into body painting or tattooing -- one would only like to know what original purposes lie behind them.

#171 301 If we observe, on the basis of thousands of examples, to what degree coquetry and vanity triumph over physical discomfort in matters crude and fine among our pampered, civilized human beings, we shall not be surprised that the vanity of primitive peoples is even more reckless. The chief difference between us and them is merely that they are obliged to do on the skin what we are able to do with clothing. Among them, however, it was everywhere first of all the man who adorned himself. He began doing so as a hunter, and since there is the matter of manifesting the hunter's virility, we may conclude that man first developed the idea of the trophy by not separating himself from the parts of the booty that were inedible, /179/ yet could easily be preserved and

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or stone. The latter is never used by the men. On the Kulisehu we collected a few ornamental stones made out of grayish white quartzite with a dull shine, which were ground into the shape of a pointed spindle and were six centimeters long. We saw the nose-spindle, natáko, in actual use only in the case of a pregnant woman, who also had many ornaments hanging around her neck. These stones came from the Batovy or the Ponekuro, the right source-river of the Kulisehu, they were said to be rare, so that ordinary bones or reed had to help out. We also obtained bones of similar shape, eight and a half centimeters long, and a spindle seven centimeters long and gleaming like mother-of-pearl, which was cut out of a shell. The operation is performed in approximately the fifth year of life and is said to be accompanied by profuse bleeding on occasion.

I may add on here the binding of the extremeties, although

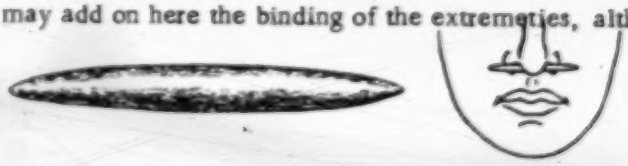

Fig. 13. Ornamental nose-stone of the Bakaïrí women.

I may add on here the binding of the extremeties, although it was still foreign to our Indians in the degree where it might be spoken of as a bodily injury. It was much in use among all the tribes. For this they used thick, wide straw binding, hanks of cotton, cotton ropes, or bands crocheted with wooden needles, and wore them on the upper arm and below the knee or above the ankle. The custom was most striking in the third Bakaïrí village, where one saw chubby, almost swollen calves. We never observed, however, such thick, protruding calves as are shown in illustrations of the male or female Karaiben of the north. We noticed the straw bindings especially among the Nahuquá (cf. Fig. 4 /see p. 71/). /182/ Only the men made use of the binding. It makes one strong, I was told by way of explanation. As dance ornaments bands decorated with colored feathers are worn around the upper arm.

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193 first person plural inclusive and exclusive, familiar in the aba-ñeẽ, is alien to the Kɤ̃ura-itano. Amaremo, "you," second person plural, isobviously of secondary formation: mo indicates plural, re is the emphatic particle, and ama is the pronoun for the second person singular.

Another series of leser used pronouns: ahe, mahe, kɤ̃idahe.

The adjective, generally put after the substantive, is, like the latter, affectedby time and number. Comparatives are avoided. A concep close to that of the superlative is expressed either with the emphatic particle or by means of the addition of certain words such as kɤ̃ura, "indeed" (comparable to the French bon, tout de /238/ bon, kɤ̃ura in the Bacaeri has, among others, the meaning of "good"); ɨwakukeba, "it is not a joke," etc.

193 801 The determinatives are affected by time and number. There are only three cardinal numbers: tokale, "one"; ahaʔe, "two"; ahewa or ahewanela, "three." Steinen gave to Antonio, the Indian who was his informant in the Xingú region, the following sentence, "At first he (the child) walks like an animal, on all fours," and obtained only: çaʔuzõe anaʔito ara ãhe iwoco adakɤobodili, that is, "he walks with the two arms." To the minds of the Bacaeris, rather than to produce a number four, it seemed easier to invent a whole story whereby Ceminu (Morcego /bat/) had a son by the daughter of Pau de Morcego /"bat wood"; Andira/ (Põdiki), and, when he found out about the paternity, he became angry at the child, breakng its knees with an arrow; since then children walk first with the two arms before they walk with the two feet (6).

• 826 773

6. The matter of knees seems to have caused the minds of the Bacaeris much trouble. Mapinukai, one of their ancestor, had knees like those of a

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chicken; having won a race against Keri and Came, however, the latter broke them, and since then the knees of human beings have been as they are today.

193 As for adverbs, suffice it to say that they follow or precede the verb and may receive possessive and time.

Prepositions, which are numerous, always come after the substantive, and we shall give merely: da, which indicates "place where"; eina or eira, "place to where," generally elided to ra or na, with the preceding vowel nasalized; ohe, õro, "upon"; aze, "with," meaning company, ze, "with," instrument. The preposition de /Port./, in the sense of the English "from" or the German aus, is represented by a complicated form.

/239/ An explanation of the verbs, however superficial, would take us far afield: many points are yet to be studied, and while we are familiar with the common forms, they are not yet sufficiently analyzed.

Steinen divides verbs into two classes, in one of which the preterit is formed with raki, in the other with taki; we may accept this classification, which, on the whole, is satisfactory and lends itself perfectly to our present purposes.

Verbs have two affirmative imperatives in the second person singular, and one negative; they also have what may be called an imperative of the first person plural.

The indicative has three past tenses, which may be called remote /remoto/, intermediate /médio/, and immediate /flagrante/, since the latter, which is formed with raki or taki, may also indicate the immediate future or present.

They would seem to have two present tenses: one, in which he or ce is added to the radical, and followed by the personal pronoun; the other, uniting personal pronouns, the radical of the verb, and the auxiliary of the substantive verb,

302 and was combed with a comb (*aekáji*) made
412 by weaving slender cane teeth into a cotton holder.

301 Although clothing, in the strict sense of the
237 term, was nonexistent, the Bacairí used, on ceremonial occasions, beautiful, skillfully made ornaments. An important ornament was the *orógo*, a diadem or feather headdress strapped to the forehead. The *orógo* was made by fastening a row of green parrot feathers to a cotton band, above which was fastened another row of yellow weaver bird feathers. Two long blue macaw feathers were set in the center so as to stand straight up above the forehead. The *orógo* was worn only by men. These headdresses are still used, for some were seen in the village of Simão Lopes.

There were at least four kinds of necklaces. The *megesáuwa* was made from small thin round disks of white or pink snail shell, as many as 400 being strung on a string. This necklace was worn around the neck by women and around the waist by men and girls. The *ikwihéno* was also made from snail shell, but the disks were oblong with holes in both ends through which strings were passed. Although the *ikwihéno* was particularly used by men, women sometimes wore it together with the *megesáuwa*. The *sawalápi* was a necklace
[124] made from black disks of tucum palm nut and could be worn by both men and women at all times. Both men and women also wore necklaces made from the teeth or claws of the jaguar called the *dodojéri*. The Bacairí still use the *megesáuwa*, *ikwihéno*, and the *sawalápi*.

Besides necklaces, the Bacairí used a variety of other ornaments. The *upauwí* were armlets and anklets of cotton material decorated with feathers of different colors. The armlets, which were about 2 inches wide, were fastened tightly above the
● [121] biceps and were believed necessary for the development of the muscle, with similar bands worn below the knee and around the ankles. Both men and women used the bands. An American missionary who experimented with Bacairí arm bands claimed that they caused him a great deal of distress but he has observed no ill effects among the Indians. The *pai* was a feather ear ornament made from red toucan and yellow parrot feathers
[309] suspended from the lobes of the ears. Holes in the ears were made with a sharpened jaguar bone or with a sharpened rhea feather. The *tajikeino*, worn only by men, consisted of two blue macaw feathers